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TENTH ANNUAL REPORT  
OF THE  
COUNCIL  
OF THE  
UNITED MISSIONS IN JAPAN.

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FOR THE YEAR 1886.

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PRESENTED AT THE  
ANNUAL MEETING, JAN. 19, 1887.

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1887.



# TENTH ANNUAL REPORT

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### COUNCIL OF THE UNITED MISSIONS IN JAPAN.

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We have met again in the providence of God to review the experiences of a year of united Christian effort, and to feelings of gratitude for what the year has brought us we add devout thanksgiving to our beloved Master, under whose guidance and blessing we now conclude the first decade of our existence as a Union.

In many respects we are still in the midst of beginnings ; but how different these are from those of ten years ago !

It was on June 21st, 1877, that in a convention of the *three missions*<sup>1</sup> a resolution was passed to the following effect: "that we "heartily enter upon united effort in our missionary work, and that we "proceed to make such arrangements as shall seem best adapted to "secure the organization of all existing native churches under our "respective care into one body;" and at the same time the name of *The Union Church of Christ in Japan* was given to the church which thus began to be.

In January, 1879, the following resolution was adopted in a meeting of this Council:—

"*Resolved*, That with devout gratitude to God we recognize the "benefits we have received during the past year and a half through "our united work in theological education, and in our common labors "for the advancement of the Union Church of Christ in Japan. Our "mutual coöperation has excited a high degree of mutual sympathy "and appreciation and confidence, strengthening our hands and hearts "in our Savior's work. There has been a healthy development of the

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<sup>1</sup> The Reformed (Dutch) of America, the Presbyterian (North) of America, and the United Presbyterian of Scotland.

“true principle of ecclesiastical life among the native Christians, and  
 “the prosperity of the individual congregations is most gratifying. For  
 “all this we give praise to the great Head of the Church.”

As we recall these words we are led to rejoice the more that the years since then have brought with them such abundant proof of the continued favor of God in building up the Church with which we have had to do. The past year's record is instructive, in that it gives new and renewed evidences of God's leadings in the success attendant upon new measures of church work, and in the church's continued prosperity on lines laid down in former years.

We mention with pleasure the further increase in the number of component factors of the Union by the addition in May of the Mission of the Reformed (German) Church in the United States.

This, with the addition a year ago of the Mission of the Presbyterian Church (South), U. S. A., gives a fivefold union in place of the threefold one of previous years.

The whole number of Union Missionaries was in this way augmented in 1886 by seven (7), of whom three (3) are ordained ministers, and two (2) single lady teachers.

In accordance with the expectation expressed in last year's report, this mission, on its entering the Union, elected to concentrate its efforts in the region of the city of Sendai in the Miagi Presbytery, and the two single ladies and one of the gentlemen are already living there with that end in view.

The two members of the Southern Presbyterian Mission, after visiting early in the year the fields of Nagoya and Kōchi, with the purpose of choosing one or the other as their place of permanent residence and missionary work, fixed finally on Kōchi, where they now are. We have therefore to record the permanent establishment of two new mission centers in connection with this Council.

#### FOREIGN LABORERS.

The whole number of missionaries in connection with the Union is eighty-three (83), inclusive of missionaries' wives, without whom the number is fifty-four (54), twenty-three (23) being single ladies. Of the whole number there are absent five (5) gentlemen with their wives, viz.,

Rev. Dr. Thompson and Rev. Messrs. Booth, Winn, McCauley and Knox, and also Mrs. Dr. Verbeck. The number of ordained missionaries has been increased by the arrival from America of but one, Rev. A. Oltmans, of the Reformed (Dutch) Mission, who with his wife and four unmarried ladies, Misses Ault and Poorbaugh of the Reformed (German) Mission, and Mrs. Naylor and Miss Bigelow of the Presbyterian Mission (North), constitute the only gains of the year. We refer especially and with great regret to the departure of Rev. T. C. Winn from Kanazawa early in the year, his prospect of ever returning to Japan being unhappily small on account of his partial, and it is feared ultimate, entire loss of eyesight. But we note with pleasure the return of the Rev. H. Waddell of the Presbyterian Mission (Scotch), also that Dr. Thompson of the Presbyterian Mission U. S. A. (North), is expected early in the current year. Thus vacancies caused by the departures alluded to are partially filled. One marriage, that of Rev. R. B. Grinnan, of the Presbyterian Mission (South), to Miss Lena Leete of the Presbyterian Mission (North) occasions happily no lessening of the total mission force.

#### STATISTICS OF CHURCH GROWTH.

Of churches organized in 1886 there were three (3) at the time of the October meeting of the Presbyteries, when the bases of the statistics given in this report were prepared. These new churches are: the Tonamachi in Kanazawa, Kaga, the Yokosuka, and that of Murakami in Echigo. In the last Annual Council Report the number of churches given as on the rolls of the five (5) presbyteries was thirty-nine (39). That number is correct for the time just prior to the meeting of Synod in November, 1885. The four (4) churches of Sendai and vicinity, though added then, belong properly to the gains that are to be recorded here. The same may be said of the Minami church of Osaka and the churches of Utsunomiya and of Akasaka, Tōkyō, which all date from November or December, 1885. These churches, together with the Motodaikucho church, Tōkyō, of the Reformed (German) Mission, which joined the First Tōkyō Presbytery at its spring meeting, and the three (3) above mentioned make eleven (11), and of the number only two (2) in their organization long antedate the meeting of Synod, viz., the Moto-daikucho and that of Sendai.

There is therefore a virtual gain of nine (9) new churches organized between October, 1885, and October, 1886. The whole eleven (11) added to the thirty-nine (39) of the last council report make now a grand total of fifty (50) churches comprising the Union Church of Christ in Japan.

#### MEMBERSHIP.

The total church membership reported at the meeting of Synod was 3,808. Of these 3,228 were adults. The number determined from material sent in by the late October presbyteries reaches 5,115 or, not counting children, 4,356. This shows a gain in adult membership of 1,128, or nearly thirty-five (35) per cent. Of the adult membership the proportion of men to women is as fifty-nine (59) to forty-one (41). These figures differ slightly from those of last year, which were sixty-one (61) and thirty-nine (39).

Details with reference (a) to removal by death, (b) exclusion from church membership, (c) dismissal to other churches, (d) the number of families and of Sunday school scholars in the church, cannot be given with due definiteness owing to the lack of full reports from the Presbyteries. For all except the Miagi presbytery, however, the numbers may be found in the statistical table. Two (2) of the churches have each over three hundred (300) members; three (3) have between two hundred (200) and three hundred (300) each; sixteen (16) more have over one hundred (100), and several of these nearly or quite reached two hundred (200) in the last days of the year after the presbyteries met, *e.g.* the church at Sendai with one hundred and ninety-six (196) recorded in October is just reported as having added over twenty (20) to its roll. A like report comes from the church in Kochi.

#### CONTRIBUTIONS OF THE NATIVE CHURCHES.

The total amount of contributions made during the year by the native churches for their own support and for benevolent objects is Yen 9,911.225. The amount contributed during the two (2) years previous as given at the meeting of Synod was Yen 15,310.616. In the Council report of two (2) years ago the receipt of Yen 6,450.689 is recorded. Hence it appears that the contributions for 1885 were Yen 8,859.927, which, with the above amount for the year just ended, viz., Yen



9,911.225, bears favorable comparison, showing an increase of nearly twelve (12) per cent. This increase in the percentage of contributions is relatively less than the percentage of increase in church membership, which is thirty-five (35). The current equivalent in U. S. gold of Yen 9,911.225 is about \$7,930. The average contribution per adult church member is thus about \$1.82 U. S. gold. An average of over \$2.00 is recorded in the report of two years ago.

Large individual gifts, which do not appear in the receipts of the churches, yet indicate a most creditable spirit of benevolence and a desire to bring about the Master's ends, are not wanting. We note at some length the remarkable case of a man now connected with the church at Mishima. His name is Hanajima. For several years he had been an attentive hearer of the gospel, but owing to his being a large *sake* manufacturer he did not feel at liberty to profess Christ whilst prosecuting that business.

Observe God's leadings, as step by step this man came out from his former way of life to occupy his present prominence in benevolence and Christian activity. Early in 1886 he gave up the manufacture of *sake*, and with all his family began the observance of the Christian Sabbath; but having a large stock of liquor on hand, he delayed his profession of the new way until this incubus should be disposed of. By the earnest advice of a missionary—Rev. J. H. Ballagh—and of his native friends he was persuaded during the summer to hesitate no longer, and with his family following of sixteen (16) received Christian baptism—this after his license to sell *sake* had been given up. Subsequently, when on the point of advertising his large store-house and its contents for sale, the value of the whole for the liquor business being upwards of six thousand (6,000) yen, he again heeded the advice of his brethren, and devoted the store-house and the land it stood upon to the Lord for a church, and a school for girls. It is valued at three thousand (3,000) yen for these purposes, this being but half the real money measure of his gift. But more than this, it is fruitful of blessings to the people of Mishima, as being a part realization of a hope. They had been praying for a school. Then they rejoiced and took courage, and now they look to the Lord for a lady teacher from America and also for funds sufficient to make the "godown" over into a church and a school. Five or six

hundred yen are needed for this purpose, a hundred of which the people in their poverty have pledged, this being in no small measure due to the influence of the course taken by Mr. Hanajima. A general spirit of consecration has obtained, and in one instance (we note the parallelism of reforms) manifested itself in the giving up of the use of tobacco by a man who could not otherwise give toward the preparation of a house for the worship of God. It may be said, further, that there are good reasons for missionary encouragement of the girls' school enterprise: amongst these, the faith of the donor of the building and the desire of the people, also the fact that it would become a means of exhibiting the practical advantages of Christianity over Shintoism. There is in Mishima a celebrated Shinto temple whose adherents recently made earnest effort to secure the support of all the best families of the town, taking pledges of them, and securing a visit from the chief of Shintoism of the province of Idzumo. May such examples as this of Mr. Hanajima abound to the glory of God, who thus does not leave his people void of impulse to serve Him largely with their lives and substance.

#### THE STATE OF THE CHURCH.

The state of the Church, as appears from the reports received from various quarters, is most encouraging. The gains in adult membership of over eleven hundred, scattered as they are widely, indicate progress throughout the church, for which we may well be thankful and indulge the hope and expectation of even greater things to come.

The largest gain of the year is that of the Kōchi church. The number one hundred and eleven (111), ninety-five (95) of them being adults, is noted in the autumn presbytery record. More recent additions swell this number to over one hundred and ninety (190).

The history of the Kōchi church is so phenomenal as to forbid surprise at these or larger figures connected with it. Of churches that have admitted between sixty (60) and one hundred (100), there are four (4); six (6) others have added more than forty (40) each, and in many the additions exceed twenty (20). Reference should be made to a remarkable revival which has come to the churches at the north. As a result of the Spirit's presence and power there were added in December to the church at Hakodate and elsewhere in the Hokkaido forty-six (46),



to that in Sendai upwards of thirty (30), and at a new point, Nakamura, an interest has sprung up which is best measured, in the absence of full accounts, by the number of conversions thus far reported, viz., sixteen (16). The outlook in the Miagi Presbytery, as indeed elsewhere, is promising of rapid progress in the publishing of Christianity and in its acceptance by those who hear.

During the past summer months a good work was done at Hakone and Koyama by Bible women and by Christian girls from the American Mission Home, Yokohama, under the direction of Miss Youngman and Mrs. Pierson. A result of the earnest effort to awaken an interest in those places was a revival of considerable magnitude. There were visitors at Hakone who carried away with them the influence they received, and so the happy results of the work done there remained not to that place alone.

The widely prevalent favor which is accorded to Christianity is indicated by the calls which have come from far and near from people who wish to have the Gospel preached to them. It is as it should be, but none the less do we rejoice that our work throughout the length and breadth of the land is promising now as it never was before. Not only do people ask to have the Truth brought to them, but when they do hear, it is with a bearing markedly different from that of former years. Meetings in theatres and public halls have been held in various cities of the country, just as formerly; but respectful attention has with rare exceptions taken the place in these meetings of the violent outbursts of opposition which formerly characterized them all.

#### Tours.

Special reference should be made to work of this kind in the province of Tosa and at the large town of Shimodate in Ibaraki.

These accounts will illustrate the feeling toward Christianity now prevalent amongst the people of Japan. An earnest request for instruction concerning the claims of the new faith was received from certain men of Shimodate, in answer to which they were first visited by Dr. Verbeck and Rev. T. Miura. These gentlemen, while they were yet far from the place, were met by a deputation of its leading men, and again on coming nearer another company appeared to welcome their approach;

and then at the gates of the town large numbers of the people gathered about them, and the attentions which followed these preliminary demonstrations, even to the payment of hotel bills, were no less cordial. Large theatre meetings were held, at which the usual lectures, introductory to the direct preaching of the gospel which followed, were delivered. A subsequent visit to Shimodate was made by Rev. Messrs. Knox and Ibuka. As a result of these visits the people have urged the sending of some one who could remain with them to teach them further concerning Christianity, and the suggestion is offered that such an one, if able to teach the English language also, could earn thereby ample support.

In Kōchi exceptionally large efforts have been made during the year, which in part explain the largeness of the results. The long visit of Rev. and Mrs. E. R. Miller, from January to April, and the presence there of Rev. Mr. Oshikawa of Sendai, for about the same length of time, and also the permanent residence and growing influence of the Southern Presbyterian missionaries and of Rev. Mr. Yamamoto, pastor of the church, have all conspired to continue the interest had in Christianity and to extend Christian influence to no small extent beyond the limits of the city. An instance may be given illustrative of this influence in Kōchi itself. The wife of one of the first of the believers, a woman of much strength of character, continued for some months after her husband's conversion to cling to her old habits and associations, though her opposition to Christianity was at no time pronounced. A gradual change, however, came over her, manifesting itself first in the neglect of a small garden shrine which had been her especial care. This soon found its way to a neighboring dust heap, much to the pleasure of interested friends, and finally the family treasure of tablets in honor of the ancestors, which had held sway in a carefully kept part of the guest room of the house, were quietly removed and destroyed, and the lady remarked to Mrs. Miller, on her departure for Tōkyō, that she hoped to send word before long of her baptism. This word has been since received.

Much interest attaches to the tours into the country surrounding Kōchi, which were made by Rev. Mr. Miller in the company of one or more Japanese. Several towns had been previously visited, and a considerable interest awakened, which was increased by these later visits, numbers receiving baptism on confession of their faith. One of these

tours was to the east of Kōchi, in the direction of the Cape of Misaki. Several men from that part of the province, when in Kōchi, had heard Mr. Miller speak and had asked him to come and lecture in their towns also. They were especially anxious to have him visit them at once, inasmuch as the people were just then very curious about Christianity, one of their higher officials having brought thither a Buddhist priest to lecture against both Christianity and the liberal party. This priest had once been a member of the Greek church, and so was supposed to know all about the Christian religion. He had been lecturing in different parts of the country, following a plan now popular amongst the Buddhists of Japan, viz., of declaring that Buddhism is a philosophy rather than a religion, and that its teaching about Heaven, Hell, and the future life was based not on fact but on the apparent necessity of using such ideas as traps to catch the ignorant and unwary; that enlightened men should rise above belief in such nonsense and accept agnosticism, the objective of all philosophy.

This giving of esoteric doctrine to the multitude failed sadly to suit these Tosan devotees, and they exclaimed against such a priest and such teaching. Over the better classes, too, his influence was small. His reputation had suffered through his having made so many mistakes in connection with his unfolding of Buddhism, that a young lecturer in Kōchi, not a Christian, had shown him up most conclusively, and he had come finally to refuse the visits of inquirers, their questions being such that he could not or dared not answer them. Wherever the priest had lectured, as an immediate effect the people were eager to hear more about Christianity. The Christian lecturers, therefore, found greatest profit in going to those places where, thanks to the priest of Buddhism, an exciting counter-influence had been exerted.

At one of the towns visited the police, at the instance of the authorities, strove to prevent the lecturing by appealing to certain legal technicalities. When shown that by clinging to their interpretation of the law they would virtually be acting as though the government had recognized Christianity, they changed their tactics to threatening with imprisonment the man who had promised to rent a hall for the lecturing; and when it was known that a private house would be used instead, its owner was similarly threatened; and so as a last resort an unused

theatre, owned by a fearless man who had been chief in inviting the lecturers to the town, was brought into requisition. An audience quickly gathered, and the large hall was filled with attentive listeners, whose eagerness to hear was measured by their extreme vexation at occasional attempts at disturbance. The next day the police again tried to prevent the lecturing, but in vain, thanks to this same man's influence. At another town similar action on the part of the police was effectually checked in the following manner: The troublesome official was told what interpretation was put on the rule in Kōchi, where it was made, and was assured that the lectures would not be delivered provided he gave a "*writing*" stating just why his sanction for the public meeting was withheld. But, as was expected, he dared give no such writing, as he might get himself into trouble by giving *on paper* a meaning to the rule in question which was not sanctioned at headquarters. At last in angry disgust he went away, declaring that he had fully done his duty by giving the notice to quit. The speakers thus had the place to themselves, and were only sorry that the rooms at their disposal were not nearly large enough for all who wished to hear to get in, the people in no wise hesitating to listen because the authorities objected to what was to be said.

This account is given to illustrate how the truth is sometimes received, in spite of such opposition from authorities as would supposedly check any desire the people might have to hear. The fearlessness of these Tosa people is partly due no doubt to the influence in all that province of liberal party principles.

Experience of interference from local authorities is not confined to Tosa. In February several members of the Council, with one or two Japanese ministers, had planned to visit Mishima to hold an *enzetsu kwai* or lecture meeting. As they were about to start, word came from the Mishima Christians of positive refusal to permit any speaking at all (three days' notice must be given to the police for any public meeting). It was even stated that new and positive orders had come from Tōkyō forbidding further proclamation of Christianity in the provinces. The company, however, not satisfied that the assertion was true, made application at Tōkyō headquarters for permission to speak, and with an emphatic disavowal of the charge came the full sanction of Christian

propagandism throughout the Empire, including Mishima ! Mishima is a center of Buddhist influence, which accounts for the local attempt to silence the lecturers on Christianity.

Reference to a recent note in a Kōchi paper will be of interest just here. It seems that the Governor of the city of Kōchi had called the attention of the Prime Minister to the rapid spread of Christianity in his prefecture, questioning the wisdom of allowing its further extension. According to the newspaper story, Count Ito's reply was to the effect that the more hold Christianity secures on Japan, the better for the country. The statement, whether altogether true or not, indicates at least the direction in which the Government influence is pointing.

The following further illustrates the evident regard for Christianity held by those in high authority. At the recent funeral services of Mrs. Kusaka, the wife of the Governor of Nagasaki, although the Buddhist ritual was observed, a place was given for an English address, which a Christian Missionary, the Rev. H. Stout, of this Council, was requested to deliver ; and within the past fortnight two other members of this Council officiated at the burial of a child of one of the Vice Ministers of State, the services being entirely Christian.

#### HOME MISSION WORK.

At the close of the first year of organized Home Mission Work, in accordance with the plan adopted by the Synod of 1885, it becomes us to express our gratitude that thus at the very outset circumstances have so favored the accomplishment of the work committed to the care of the Home Mission Board. There is no small promise for the future born of the harmony that has uniformly prevailed in the conduct of the work, and of the response which the churches have already made to calls for money, which indicates on their part a commendable interest and a desire that this mission work may be prospered in order to the large extension and upbuilding of the church in this land. The Japanese Christians have come to feel that by this joint arrangement the work has become largely their own, and not something in whose direction they have no voice or apparent influence. It is evident, however, that in order to the perfecting of the plan so well started, much care and



effort must be forthcoming in the way of systematic visitation of the churches, for informing them of their duty in the matter of giving to the Lord, as well as to supply the information which shall increase their interest in all the work of the committees and the Board of the Church.

The following will suffice as an outline of what has been done for Home Missions during the year in at least the region of Tōkyō. It may be well to refer briefly, by way of explanation, to the constitution of this Home Mission authority, viz., to the Board [of twenty (20) members—half foreigners, half Japanese] appointed by the Synod, whose care shall be the general management of the work, the details of the same in the various presbyteries to be left to presbyterial committees, in which also there must be for the present equal foreign and Japanese representation.

The joint committee of the First and Second Tōkyō Presbyteries, after hearing from the churches within their bounds what they could probably contribute towards the funds of the Board, requested an appropriation of two hundred (200) yen a month, of which sum at least fifty (50) yen or one-fourth ( $\frac{1}{4}$ ) should represent the contribution of the churches. The Board granted the request, and for the eight (8) months or thereabouts between January 23rd and September 30th the expenditure did not exceed yen 1,330, a monthly average of about yen 166. After fixing the rates of payment which should be allowed to the various classes of laborers whom it should employ, four (4) available men were appointed and have subsequently been engaged in the fields of labor chosen. The choice of fields was made on the basis of letters on the subject which had been received from all but one of the churches within the bounds of the two (2) presbyteries. An account is appended of the missionary work done in the several places, which seemed to the committee most important and promising of results, viz., in Utsunomiya, Ashikaga, Gyōda, Isesaki, Urawa, and Yokosuka.

It should be said, in passing, that this by no means represents the total of direct evangelizing work done with money received from abroad. It includes only that part which the presbyterial committee were able to secure through the Board from the combination of foreign and Japanese



funds on the plan adopted, viz., that whereby for every one (1) Yen contributed by the Japanese churches three (3) Yen are provided by the missions<sup>1</sup> *pro rata*.

Other foreign money for evangelistic purposes is disbursed by the several missions privately, the Japanese church having the benefit of it but no share in its control.

The Rev. Mr. Okuno was sent to Utsunomiya to take charge of a church which had come into the Itchi Kyōkwai (Union Church of Christ) from the Greek church. He found the church in a deplorable condition. Of sixty-two (62) members on the roll only six (6) came to the Sabbath services, and but few even pretended to keep the Sabbath, their former pastor under Greek auspices having assured them, especially the keepers of shops, that to differ from their neighbors in respect of Sabbath observance was absurd. Mr. Okuno was happily instrumental in working a number of changes, chief of these a better conduct in every way on the part of the most, the exclusion of persistent evil-doers from church connection, and an agreement to make one church with the congregation connected with work of the Scotch Mission there, a combination which has since been affected. Rev. R. Davidson, of the Scotch Presbyterian Mission, spent several months of the year at Utsunomiya, together with his family, and contributed by his presence to this end, also to the general extending of Christian influence in the city.

At Ashikaga, Mr. Takagi's work has had a slow growth, but is not without encouragement. He has gotten a considerable influence, especially amongst a class of school teachers and other young men in the town who have studied English under his direction. His baptisms, nine (9) in all, bring the number of believers to twenty-three (23) who with twenty (20) others in the neighboring town of Hikoma (now members of the church at Kiriu) wish to form a new church—an accomplishment of the near future in all probability.

In Isesaki, a town of five thousand (5,000) inhabitants, Rev. Mr. Toda, whose church at Daimachi, Tōkyō, claims but one-third ( $\frac{1}{3}$ ) of his

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<sup>1</sup>For the present the missions hold themselves responsible for drafts on this joint plan to the limit of yen 6,000. The plan looks to a change hereafter in the direction of an increase in the Japanese proportion, when also there will be a larger Japanese representation on the Home Board, and presbyterial committees.

time, has been able to reach a good class of people, twenty-eight (28) of whom have been baptised. It is evident that the permanent residence there of an evangelist would lead speedily to the organization of a self-supporting church.

Eleven (11) persons at the town of Urawa were baptized in August, a result of casual visits by Theological students and the continued presence of one of the year's graduates after July.

One of the new churches recorded is that at Yokosuka, a government naval station, with consequently a population of the better sort. The inception of the work there is due to the energy of the members of the Kaigan church of Yokohama and to one of the lady teachers in Ferris Seminary. The committee, on taking charge of the field, sent an evangelist to it, who remained until after the church was organized in July. A recent Seminary graduate was in October installed as pastor, the church assuming his entire support. In July there were thirty-four (34) baptized believers, and the number was increased to fifty (50) by the end of November. A difficulty which the church has to contend with is the uncertainty of residence of those of its members who are connected with the Government.

Of the committee's work in Tōkyō, an interesting feature is connected with the government military school. A member of one of the city churches is an officer in this school. On seeking a permit to teach Christianity there it was granted, so far as the grooms of the establishment were concerned. Arrangements were accordingly made for services on their behalf, and twice a week they were marched to a neighboring church, where Rev. Mr. Maki and others preached to them. The work has borne fruit, but not in the way its originators expected, since any who become interested in Christianity give up their places as grooms.

It remains to mention the sending of theological students during the summer vacation to various places under the committee's care and to certain of the churches requesting aid. These visitations were not without results in conversions, in strengthening the hands and hearts of Christians, and in experience to the students themselves. Some of the students of the Academic Department of the Meiji Gaku-in also took successful part in this summer work.

Work of a similar nature and of like success is doing in the other Presbyteries, but in the absence of details no definite information concerning it can be recorded here. The above partial account of what has been done in the two (2) presbyteries of Tōkyō,<sup>1</sup> while sufficiently illustrating the methods which obtain throughout the church, give valuable evidence of the direct part which the church thus takes in evangelistic work by helping to provide means to send workers and with counsel as to whom should be sent and in the general direction of the work—a status which cannot but be fruitful of a stronger and wiser future self-support and conduct of the church's affairs than in the nature of things could otherwise be expected.

At the instance of the Home Mission Board, several members of the Council, together with two Japanese ministers, held meetings in December at Hiroshima for the purpose of rousing an interest in Christianity deeper than any that had before existed in connection with the church established there. It is worthy of mention that they were unable at first to secure a large place for the meetings. The owner of the one huge theatre in the town that was unengaged was unwilling to rent it for religious propagandism, because of a recent uproar attending a public presentation of Buddhism. He feared that harm might come to his property on a repetition of the risk. But when he learned of the very orderly meetings that were held by the Christian lecturers during the first two (2) or three (3) days of their visit, he withdrew his refusal and at once the audiences increased in size from some hundreds to upwards of two thousand (2000). Hiroshima has recently become a military station, which adds to its importance as a center for Christian influence. It is, however, markedly inferior to other places in Japan in respect of the readiness of its people to hear about Christianity. This is due rather to a spirit of indifference than of opposition.

#### EDUCATIONAL WORK.

The Educational Work of the union claims a large place in our consideration, because of the large demands it makes on mission strength and interests, and of its importance as an arm of the mission

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<sup>1</sup>These presbyteries reach out far into the surrounding country.

service. Happily its importance is becoming more and more apparent in the light of results. We observe a general progress in respect of either new individual enterprises or of changes for the better that have taken place in the institutions begun in former years.

The Jonathan Sturges Seminary for girls in Nagasaki can be said to have made only a beginning, owing to the lack as yet of assistance for Miss Brokaw, who has it in charge, and also of suitable accommodations. Seven (7) girls, one of whom is a Christian, make up the number of scholars at present. With the use of a school building, soon to be completed, this number should find ready enlargement.

Miss S. C. Smith reports her recent arrival in Sapporo, where she undertakes teaching in a government school, and at the same time the care of a school for as many girls as she may be able to accommodate in her own house. Both Miss Smith and Miss Brokaw add Bible work amongst Japanese women to their work of school teaching.

The "Itchi Jo Gakko" (Union Ladies Seminary) was begun in Osaka in September by Miss Garvin and Miss Warner, of the Presbyterian Mission (North). From sixteen (16) pupils at the start, the school has increased to forty-two (42) and has an excellent outlook.

In Sendai the ladies of the Reformed (German) Mission have begun a school for girls with almost unexampled prospects of success, there being no other such school in all that part of Japan. They are encouraged beyond their largest expectations. The number of pupils has grown steadily from the first to a present attendance of forty-one (41). The Governor has shown appreciation of the enterprise by sending his daughter to the school. It is expected that certain of the people of Sendai will coöperate with the mission in the provision of suitable grounds and buildings for a permanent establishment, which is made so necessary by the school's rapid growth. Plans for buildings are in preparation, looking to their erection if possible before next autumn.

An Evangelistic Training School of nine (9) students is taught in Sendai by Rev. Messrs. Hoy and Oshikawa. Text-books used in the Theological School in Tōkyō aid in the instruction. Several of the nine (9) students are at their own charges. All assist in Christian work on Sundays. It is probable that before this year closes the number in

attendance will be upwards of twenty (20), which is the more encouraging in view of the great opportunities reported as offering throughout the north.

Mention should be made of the school work of Rev. Messrs. Grinnan and MacAlpine, which was undertaken on their going to Kōchi in January. The connection is with an independent school—the Kyoritsugakko—in which are over one hundred and twenty (120) students and eleven (11) Japanese teachers. An interest in Christianity soon appeared, and in Bible classes that were formed upwards of thirty (30) have been in attendance, these being students and teachers representing other city schools as well as the Kyoritsugakko. Two teachers in the latter have applied for baptism. Besides his Bible class, Mr. Grinnan meets once a week a number of men, Government officials and the like, for the study of the Bible. One of these is a son of the Governor of the city, himself an officer of position; another is the leading physician in Kōchi.

In the consideration of the mission educational work of longer establishment and of changes made therein during the year, first mention naturally belongs to the Meiji Gaku-in. The past year has been an eventful one in the history of the two (2) institutions, the Union Theological School and the Union College, which, by the combination finally effected in June, became one under the above name. The plan of union embodies:

I. A general directorship, which is lodged in a Board composed of seven (7) Japanese representing the Synod of the church and seven (7) foreigners, the former being furthermore a Board of Trustees to answer to the requirements of Japanese law, but to act only in accordance with the direction of the whole Board.

II. A division of the institution into a Japanese Theological Department, an Academic Department, and a higher department with the name *Special*, which is designed to provide special instruction to academic graduate students who may elect to remain in the institution. At present this higher instruction is confined to the teaching of Theology in English—its first distinctive feature. It is expected to add to this beginning in other lines of study as rapidly as may be deemed practicable.

III. A Faculty, to consist of all the professors in the institution as



appointed by the Board of Directors, with officers elected annually from its own number. While the Faculty as thus constituted has the detailed direction of the institution as a whole, practically the affairs of the several departments are regulated by three (3) faculty committees called, (*a*) the Academic Faculty, (*b*) the Japanese Theological Faculty, and (*c*) the Faculty of the Special Department. The first and second are composed respectively of the several professors actively connected with each. The third is simply a combination of the other two.

The aim of the institution is to provide a thorough Christian education, with the hope of securing the large and widespread influence attendant thereon, and there is the especial purpose to thoroughly train young men for the ministry of the church. It was moreover an objective of no small moment, though of secondary importance, to make the Meiji Gaku-in conform as nearly as was possible and wise to the prevailing national system of education. There were certain changes made by the Japanese Government during the year in accordance with which the several Koto chiu gakko ("higher middle schools") establishing in the larger cities of the Empire are to prepare students for the Imperial University in Tokyo, the latter advancing to a higher plane of worth than formerly, comparing favorably in plan with the German Universities, the middle schools becoming its gymnasia. This arrangement was favorable to our mission college work, inasmuch as with no sacrifice of principle, with in fact the modification of but a few unimportant details, the Academic Department was made so to conform its course of instruction to that of the government middle schools that its graduates could enter the highest class in such schools and thence secure speedy entrance into the University. Provision is made in the Special Department to give Academic Department graduates further training, such as to thoroughly fit them for direct entrance to the University in at least the Departments of Literature and Law. The Meiji Gaku-in is therefore a Christian College, having for its models the best of American colleges; and at the same time, because of the recent government changes, holding a natural position in the educational system of the country, which goes far towards securing for it a permanent place in this land. To secure its recognition by the church—an event so requisite to its permanence and to its usefulness, both now and in the future when missionaries shall be no longer



necessary to its continuance—was a first cause of the establishment of the Meiji Gaku-in, on the present basis—of the making it as one whole with the College of the Union Church of Christ in Japan. Following are the detailed reports of the several departments of the institution.

FIRST—THE JAPANESE THEOLOGICAL DEPARTMENT (THE TENTH ANNUAL REPORT OF THE UNION THEOLOGICAL SCHOOL).<sup>1</sup>

“The number of students composing the last graduating class was eleven (11). At present there are twenty-five (25) in attendance. Of these nine (9) are Seniors, nine (9) are Middlers, and seven (7) are Juniors. Of their diligence, their order, and their general good conduct we give us great pleasure to speak. During the summer most of them were at work under the direction of the several presbyterial Home Mission committees, and the reports of their labors at the autumn meetings of chūkwaï (presbytery) were listened to with evident interest. It is gratifying to know that the members of the last graduating class are now without exception regularly at work at various points throughout the Empire, from Hakodate in the north to Kōchi and Toyonoura in the South, and Kanazawa on the West coast.

“We have great pleasure in stating that the Scotch Mission is once more represented in the school, nor is it necessary to say that Mr. Waddell is welcome on every account. For a year or more to come Mr. Knox's absence from the country will deprive the institution of his counsels and labors. On his return, however, we shall enjoy the benefit of his presence once more. During his absence Dr. Verbeck most kindly agrees to meet the classes in Homiletics. From the beginning of the present term Mr. Ibuka has occupied the position of full professor. We are confident that the Council will recognize this advancement as wholly due to Mr. Ibuka and for the greater good of the institution.

“As a result of the new organization of the Meiji Gaku-in, the Academic and Japanese Theological Departments united last June to hold commencement exercises. The exercises were held in the Kosei-dan, in the presence of a large audience. It is expected that Commencement Day will hereafter be a day always to be observed.

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<sup>1</sup>The Report of the Japanese Theological Department was prepared by Dr. Wm. Imbrie.

"The yearly grant by the several Boards<sup>1</sup> of Foreign Missions of fifty dollars (\$50) each (gold) to the Library has been expended with great care, and we wish once more to express our thanks for these grants. The books purchased have been of the greatest service to ourselves, to those engaged in translating the scriptures, to the missionary community generally and to many of the Japanese pastors. Reference to the report of the treasurer shows that the expenses of the school for the year, including the salary of Mr. Ibuka and the painting and repairs of the building, amount in all to Yen 1,118.905.

"With this we conclude. We are grateful for the past and hopeful for the future. For what has been done we thank God, and to Him we commit ourselves for the way that is still before us."

#### SECOND.—THE ACADEMIC DEPARTMENT.

The work of the year has had the usual success, and is marked by improvements incident to the absorption of the Union College into the Meiji Gaku-in, and the larger plans and hopes made practicable by the change. We look with confidence to the future to confirm the wisdom of the movement. The teaching force up to the summer vacation did not vary from that of the previous year, but the recent imperative withdrawal for reasons of health of Prof. and Mrs. McCauley considerably impaired the teaching strength. More work from the remaining teachers and the temporary assignment of Ethics to the Special Department, where it is taught by Dr. Imbrie, and the discontinuance of the night school have enabled the Faculty to maintain the regular work as before. In September Messrs. Hattori and Ishimoto were made members of the Faculty, and Messrs Hashimoto and Uchida were added to the list of instructors, the latter as drill and gymnastic master and proctor. The services of Mr. Muraoka as teacher of Chinese were discontinued in January, Mr. Sugimori instead taking charge of the department until his recent acceptance of a position in Graham seminary. The present incumbent from the beginning of the second session is Mr. Iwamoto. Mr. Suzuki as Kanji of the Yobiko<sup>2</sup> (preparatory department), wherein he becomes Mr. Sugimori's successor, completes the list of changes.

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<sup>1</sup> The Presbyterian (North) and the Reformed (Dutch).

<sup>2</sup> The Yobiko contains the first two (2) classes of the six (6) in the Academic course.

For a year or two it had been evident to the Faculty that more time and labor should be given, especially during the first four (4) years of the course, to the teaching of English, so as to adapt the training as a whole to the larger demands in that line of the present over those of former years. Consequently at the opening of the present college year special arrangements were made for the accomplishment of this end.

Since reorganizing the college Sunday School, making attendance optional, following indeed the usual home plan, it has grown in popularity. Most of the boarders attend and many of the day scholars, some coming even from a distance.

The boarders in the college, numbering forty (40), attend as usual the Sunday evening services and the Bible classes on three (3) evenings of the week.

The Sunday evening services are conducted by the foreign professors in turn, as are also the services during the week. The students hold their weekly prayer meeting on Wednesday evening, and also spend in prayer fifteen (15) minutes at the close of each of the three (3) week-day services.

Friday evening is occupied by the Literary societies. The benefit the students derive from these exercises is apparent. Their interest in them, and the zeal with which they avail themselves of the opportunity thus offered have steadily increased from the first. A professor is usually present at their request to offer criticism. Much attention is given in the regular college course to speaking and composition. An especial impetus is given to the Juniors in this direction by the recent establishment of a Junior Orator contest for two prizes of ten (10) and five (5) yen respectively. The first contest will be a feature of the next Commencement occasion.

In June last certificates of graduation were given to four (4) young men. One of these is now a student of Theology in the Special Department; another, by extreme ill-health, is deterred from pursuing the same course. The remaining two (2) have become assistant teachers in the Yobiko (Preparatory Department).

The total number of students attending during the school year closing with June, 1886, is as follows :—

CLASSES.	WHOLE No.	CHRISTIANS.	BAPTISMS DURING THE YEAR.
Senior (Graduated) .....	4	4	.....
Junior .....	5	5	.....
Sophomore .....	15	7	.....
Freshman .....	42	13	3
2nd year Preparatory .....	67	13	8
1st " " .....	60	10	.....
Total.....	193	52	11

The whole number now in attendance is as follows :

CLASSES.	WHOLE No.		CHRISTIANS.	BAPTISMS DURING THE YEAR.
	OLD.	NEW.		
Seniors .....	3		3	.....
Juniors .....	13		7	.....
Sophomores .....	32	1	14	.....
Freshman .....	34	11	12	.....
2nd year Preparatory .....	32	28	12	3
1st " " .....		39	6	.....
Total.....	193		54	3

It is noteworthy that while the total number of students is the same in both the above statements, viz., 193, yet there is a marked increase in the higher classes enumerated in the second. This is due in part to the increased number of applicants for admission to the more advanced classes, and in part to the fact that fewer students have left these classes than heretofore to enter government institutions. All the classes, with one exception, the Senior, are now larger than at this time in any previous year. This is very gratifying, especially to those who have labored in the institution from its beginning. It is also gratifying to see, as we have already done in more cases than one, those who have left us for some government institution return and apply in the ordinary way for reëdmission. While the position of "*stepping stone*" to the Government University may comport with a proper ideal for a mission college, it being necessary for a student to reach a degree of maturity

therefor quite compatible with the reception of a due amount of Christian influence in order to his conversion, it becomes on the other hand somewhat trying to expend that earlier effort connected with the beginnings of English study, which to many is only needful drudgery, and then lose the student to the Agricultural College, or some other minor Government school, just as he comes fairly within the range of one's personality. This will explain the feeling of gratification at the stability of our students. We hope to see yet greater gains in this respect.

It is to be reported that certain of our undergraduates, in all eight (8), have yielded to the attractions of American Colleges. Without hesitation do we commend the imminent departure of a *graduate* of the class of 1885, whose aim is to spend some years at Princeton, and also the similar intentions of a student about to be graduated.

The college military exercise has already given ample returns for the trouble involved in its organization and equipment in the greatly improved health of the students. The presence of Mr. Uchida, whose former connection with the Japanese army fully fitted him for the position he occupies, besides contributing to the excellence of the drill and gymnastic exercises, secures an orderliness in the college which heightens to professors the comfort and pleasure of connection with it, and is moreover of no small value in the development of gentlemanliness and dignity amongst the students.

The reports given from month to month of the College Missionary Society<sup>1</sup> show that not a little good work has been done. Members of the Society have filled the pulpits of several of the city churches, on Sabbath mornings during the year, and on almost every Sabbath evening religious meetings of a less formal character have been held either at preaching stations or in the private houses of certain church members. The society has held four (4) public meetings (Enzetsu Kwai). Besides, lectures on various subjects have been delivered in Yokohama and other places to large audiences. More details might be given of the work of this organization, but the above will suffice to show its continued activity and usefulness both in the College and in the church.

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<sup>1</sup> The membership is not confined to undergraduate academic students. The Japanese professors and certain of the students in the Theological Department add by their connection with it to its efficiency.



The first edition of Prof. Wyckoff's "English Composition for Beginners" has been disposed of, and a considerable portion of the second edition also.

A donation of books to the amount of \$100 U. S. gold has been received from the Presbyterian Board of Publication, also a full set of the publications of the same Board of the Reformed (Dutch) church. The annual appropriation of \$100 U. S. gold (\$50 each) from the Foreign Mission Boards of the Presbyterian (North) and Reformed (Dutch) churches, for the purpose of buying books for the library of the Academic Department, began with the year 1886. Purchases on the basis of this grant are now making.

The Tōkyō agent of the American Bible Society presented several volumes of the Society's publications in the Japanese language, and for several important books of reference the college is indebted to Rev. H. Loomis and to Prof. MacNair. Further, a gift of two hundred and one (201) copies of "Spiritual Songs for Social Worship" has been received from Dr. C. S. Robinson of New York. This book is peculiarly well suited to the needs of the college singing, as the experience of its use for some time past has shown. Twelve (12) copies of "The Story of the Bible," from the author and publisher, Mr. Foster of Philadelphia, aid as text-books in the Bible study of the Junior class. The sum of twenty dollars U. S. gold (\$20), which was received late in 1885 from the Mission Band of the Rev. T. C. Beattie's church in Chester, N. Y., was expended early in the year for philosophical instruments, which have since afforded valuable assistance in the teaching of physics.

The Treasurer of the Academic Department reports an expenditure for the year ending Aug. 31st of Yen 1,743.70. This amount includes *all* expenses except the salaries of foreign professors.

THIRD.—In the Special Department instruction is at present afforded through the medium of the English language in Natural Theology, Ethics and Systematic Theology. It was decided to defer the arrangement of a detailed schedule for this department until the plan as outlined in the Constitution of the Meiji Gaku-in could be more readily followed out in the actual presence of a varied class of students.

Following is the Faculty of the Institution :



JAPANESE THEOLOGICAL DEPARTMENT.

- Rev. James L. Amerman, D. D., President of the Faculty and Prof. of Biblical and Systematic Theology.
- Rev. Geo. Wm. Knox, A. M. (absent), Prof. of Apologetics, Pastoral Theology and Homiletics.
- Rev. Hugh Waddell, A. M., Prof. of Old Testament History and Literature.
- Rev. Wm. Imbrie, D. D., Prof. of New Testament Exegesis.
- Rev. K. Ibuka, Prof. of Church History and the Life of Christ.
- Rev. E. R. Miller, A. M., Lecturer on New Testament Exegesis.
- Rev. M. Oghimi, Lecturer on Biblical Geography and Antiquities, and Church Government.
- Rev. G. F. Verbeck, D. D., Lecturer on Homiletics.

ACADEMIC DEPARTMENT.

- John C. Ballagh, Prof. of Mathematics and Bookkeeping.
- M. N. Wyckoff, A. M., Prof. of Chemistry and Physics.
- Rev. James M. McCauley, A. M., Prof. of History and Ethics.
- Rev. Howard Harris, A. M., Prof. of English Language and Literature.
- Rev. Theodore M. MacNair, A. M., Prof. of Psychology, Logic and Political Economy.
- S. Ishimoto, Prof. of English Language and Physiology.
- A. Hattori, Kanji (Japanese Superintendent) and Prof. of English.
- Y. Suzuki, Assistant Kanji and Instructor in English.
- T. Hashimoto, Instructor in English.
- Y. H. Iwamoto, Instructor in Chinese and Japanese Literature.
- Miss A. P. Ballagh, Instructor in English.
- Mrs. J. C. Ballagh, Instructor in Instrumental Music.
- A. Uchida, Drill and Gymnastic Master and Proctor.

SPECIAL DEPARTMENT.

- Rev. Wm. Imbrie, D. D., Prof. of Natural Theology, Ethics and Systematic Theology.

To better meet the growing requirements of the institution as a whole, it was decided to procure a site for its permanent establishment

in some more desirable part of Tokyo than Tsukiji. After much seeking and delay, a lot of ground containing about eight (8) acres was obtained at a cost of Yen 9,500. It is beautifully and healthfully situated in the suburb known as Shirokane-mura. The lot has been cleared of its former buildings, and of the trees and plants which covered it, and is now ready for the erection of the various college halls for which plans are preparing. A recitation building, to be called Sandham Hall, and a dormitory for at least one hundred (100) students, together with a refectory and several professors' houses, will be the first buildings to receive attention. With a larger fund than is now available, other necessary buildings, *e.g.* a chapel, one or more additional dormitories, a Theological hall, will be added to the number. It is expected that sufficient progress will be made to permit the opening of the next school year in this new environment.

We take pleasure in recording the receipt of \$3,000 U. S. gold from a gentleman in Philadelphia, Pa., which has been used for the purchase of the land for the Meiji Gaku-in; also a gift of \$2,000 (Mexican currency) from Dr. J. C. Hepburn towards the erection of buildings. The fund for land purchase was augmented by about \$1,000 (Mex.) received on account of services rendered by Rev. Geo. Wm. Knox during the past autumn in the Imperial University.

A sum of money (\$5,000 U. S. gold) given by Mrs. G. A. Sandham of New York has been for some time awaiting the choice of the permanent location. It is now to be used as above.

#### OTHER EDUCATIONAL WORK.

In Nagasaki, Theological instruction is given to nine (9) students, three of whom will be ready for Presbytery examinations in the coming June. Rev. Messrs. Stout of the Reformed (Dutch) mission, and Segawa have charge of this instruction, and are gratified by the evidences of faithfulness and intelligence which the students show.

The school for boys at Nagasaki, also under the care of the Reformed (Dutch) mission, called the "Wm. H. Steele, Jr., Memorial," has twenty-one (21) students, eight (8) of whom are Christians. Rev. A. Oltmans, who recently arrived from America, has relieved Mr. Demarest of the care

of the school. A new building, soon to be finished, will permit the school's enlargement in accordance with the plans and hopes of its founders.

For the boys' school at Kanazawa—a day school only—Rev. J. B. Porter (Presbyterian Mission, North) reports sixty (60) students, ten (10) of them being Christians. There were three (3) conversions in 1886. The reaching the limit of his ability to teach without further assistance, and with the additional care of a large though local evangelistic work, marks the success Mr. Porter has had with this school. His most advanced student came to Tōkyō in September and entered the Academic Department (Soph. class) of the Meiji Gaku-in.

At Kanazawa there is also a Girls' School, which was established in 1885 by Miss M. K. Hesser of the Presbyterian Mission (North). Mrs. Naylor arrived during the past summer to assist in its conduct. There are forty-seven (47) scholars, of whom eleven (11) live with the teachers. Seven (7) are Christians. These ladies in Kanazawa have opportunities and prospects not unlike those of the ladies of the Reformed (German) Mission in Sendai.

Miss F. Porter has a kindergarten, numbering thirty-eight (38) children. Mrs. Porter's medical work assumes important proportions. With the dispensing of medicines she is able to give much Christian instruction, and to exert a wide Christian influence. She has a class of women to whom she explains the preparation of wholesome food for, and the proper care of, the sick.

Comparatively full reports are at hand of the schools of Yokohama and Tōkyō, which are under the care of the ladies of the Union.

We receive with much pleasure the first report to be offered to this Council by the ladies of the American Mission Home of Yokokama ("212") in response to an invitation extended by the Council a year ago. Comment on the excellence of the school which thus accepts fellowship with the other institutions of the Union is needless. Statistics are given which amply indicate its usefulness as a factor in missionary work. Four (4) ladies are connected with the institution, one of whom is a physician, whose work is indicated by the number of native patients treated, viz., 774. In the school are ninety (90) boarders and twenty-four (24) day pupils. There are two (2) Sunday schools carried on under the direction of the teachers, besides the one in the school itself. One

hundred and thirty-six (136) scholars are enrolled in the first two (2). In the class for Bible women there are twelve (12). Reference is elsewhere made to the influence for good which the Bible Women and Christian girls from the American Mission Home have been able to exert. The number of persons brought to Christ and added to various churches as the direct result of their influence is seventy-five (75). These results are embodied in the general church statistics. Mention should be made of the contribution of twenty-two (22) yen to benevolent objects, which does not include what was given toward the expenses of the Kaigan church of Yokohama.

From a report of the Isaac Ferris Seminary of Yokohama, prepared by Miss M. L. Winn, the following extracts are taken. After mentioning the recent departure of the principal, Rev. E. S. Booth, who is now in America for purposes of rest, and investigation of school methods and to solicit funds for much needed enlargement of the present seminary accommodations, Miss Winn says (writing in December):

“Never in the history of the school has there been a more successful year than the one now closing. Ferris Seminary, together with every other Mission Girls’ school in Japan, is *full to overflowing*. We now have one hundred and five (105) pupils. Excepting five (5) day pupils, all of this number are boarders. Scarcely a week has passed since September that we have not had to *refuse* applications for admission into the school for want of accommodations. Even now I fear we are trespassing upon the laws of hygiene by crowding too much.

“During Mr. Booth’s absence, Dr. J. L. Amerman kindly acts as principal of the institution, coming from Tōkyō several times each month to aid us by his judgment and advice. We have twenty-eight (28) Christian girls in the school, five (5) of whom have received baptism during the year. There are at present four (4) candidates for baptism. Every pupil has daily some lesson in the scriptures besides the weekly Sabbath school lessons.

“The number of classes daily taught is as follows: six (6) Bible classes (all in the Japanese language), twenty-six (26) English classes, and nineteen (19) classes in Japanese and Chinese Literature. Besides the three (3) foreign teachers, Miss L. H. Winn, Miss Anna H. Ballagh and myself, we have two graduates who assist in teaching English.

An excellent elderly Japanese gentleman teaches the Chinese Literature. There is also a Japanese teacher of drawing and several pupil teachers who, by teaching several hours each day, earn their board and tuition. We feel that much of the success of our school is due to our Japanese matron, Mrs. Katayama, who is an excellent Christian woman, quick to detect anything like deceit in the pupils and ever ready to enforce the rules of the school. She has the love and respect of both teachers and pupils, and we wish Japan were full of such noble women.

"The past summer was a very trying and anxious one. The intense heat and a failure of the water supply necessitating for months the purchase of water, and more than all else the nearness of the cholera, and its finally attacking one of the teachers of the school (Miss L. H. Winn) after many of the scholars had returned, altogether make the retrospect a far from pleasant one.

"Then, too, there came early in November the destruction by fire of a neighboring building, and the danger to the Seminary property was extreme, but a change of wind carried sparks and flames in another direction and the Seminary escaped with but slight injury. It happens that the fire cleared of undesirable buildings an adjoining lot, which is thus become available for the enlargement of the Seminary should funds for the purchase be forthcoming.

"And now has the Isaac Ferris Seminary reached the limit of its usefulness? We hope not. A wide door of usefulness is open before us. Will not those who love Christ and his cause allow us to enter it? We trust that this successful year is but the beginning of better things. It is hard to have to turn away pupils when for years it was so difficult to get them to come. We feel perfectly confident in asserting that had we the enlarged accommodations we desire we could get *twice the number* of pupils, and our constant prayer is that these may be given us."

The Isaac Ferris Seminary is under the auspices of the Reformed (Dutch) Mission. Miss Winn adds a reference to her Saturday visits to Yokosuka, where she has a class of over forty (40) women, many of them being the wives of naval officers. Some one of the Christian girls of the Seminary always accompanies her. There is good reason to believe that these efforts to make known the Gospel of Jesus Christ have not been in vain.



A very successful work is carried on in Sumiyoshi-cho, Yokohama, under the direction of Miss C. T. Alexander, of the Presbyterian Mission (North). It is a day school only. It is subject to government regulation to some extent, as are all schools not within the limits of foreign concessions. Here too, as elsewhere, prosperity is indicated by the school's reaching the limit of its possibilities of accommodation. At the late December examinations the Board of Examiners (Government officials) were unsparing of praise for the excellent results of teaching which they witnessed—which fact will serve as a testimonial of the school's efficiency from an educational point of view. The children are taught the Bible and Catechism daily, and the lessons are reviewed by Miss Alexander once a week. There are two hundred and twenty (220) children in attendance. All pay tuition, so that the "*poor school*" from which the present school sprang is quite a thing of the past. The income varies with due reference to sickness, but when all attend the fees amount to about thirty-five (95) yen a month.

The two (2) Sunday schools are well attended, and add one hundred (100) more to the number of children brought under Christian influence. Four (4) Bible women are connected with this Yokohama Christian work.

Miss Alexander reports favorably of the schools in Daimachi, Tōkyō, with which she and Miss A. B. West are connected. The school for girls has been steadily increasing. The number thirty-three (33) is now reached. Though compulsory religious instruction is not one of the requirements made by Mr. Okami, the founder and director of the school, yet is there regular daily attendance of all the girls at Bible lessons and on the services of the church, which shows a regard for Christianity due to their teachers' influence. Mr. Okami's Sho-gakkō has grown rapidly, and now has upwards of one hundred (100) pupils. The Bible, English and singing are taught in it by the ladies. Miss Alexander has also the oversight of a small school in Shinagawa. A "Knitting Meeting" under Miss West's care is reported as growing in numbers and usefulness as a means to the teaching of Christian truth. Fifty-one (51) Japanese ladies attend the weekly meetings, where a Bible lesson in Japanese is given. Many of the women who at first

showed disinclination to hear this lesson, coming only for the knitting part, now bring Bibles which they themselves own, and, further, are to be found on Sabbaths at the services of the Daimachi church.

During the past year Misses Alexander and West have been gratified to find various new openings for the exercise of Christian influence. In December six naval surgeons, some of them bringing their wives, began coming to their home twice a week for improvement in the use of English. They read from the Bible and the conversation is about the Bible. Another opportunity has arisen from a desire on the part of several of the people of rank, whose homes are in that region, to meet the ladies frequently in their home to derive profit from association with foreigners, and there is no hesitancy to receive the Christian instruction which is offered. This is one indication of the feeling which prevails widely and grows apace of favor for foreign ways and ideas and of the Christianity which is so largely connected therewith.

Miss K. M. Youngman, of the Presbyterian Mission (North), reports for the Tōkyō Bible Institute under her care that the work of former years has been continued without material change, and with evidences of good results not abating. There are twelve (12) students enrolled. In the April vacation ten (10) of these were sent to various places in the country for Christian work, and nine (9) during the months of summer. By them and other agencies at Miss Youngman's command 20,000 pages of tracts and religious papers have been distributed during the year. In three (3) Sabbath Schools the students of the Institute are teachers. A large average attendance in each is reported. An item of especial interest is the collection which each school makes for missionary purposes; nor are the sums of from seven (7) to ten (10) yen each small for the very poor children of these schools to contribute.

Two primary schools continue to offer fields for useful influence. They are not strictly speaking *poor* schools, several yen each month toward their support coming from tuition fees. Several women's and children's meetings have been kept up during the year, and there have been visitings from house to house, and daily, weekly and monthly prayer meetings as formerly.

From "Bancho," which is of the Presbyterian Mission (North),

comes a report of prosperity which is admirably presented by Miss E. P. Milliken, who is associated with Mrs. M. T. True and Miss A. K. Davis in the management of the institution.

The report is as follows :—

“ The Bancho School has, during the past year, 1886, completed its first decade of existence. Having its beginning with two pupils, in the house of Mrs. Sakurai, in 1876, it has since been steadily growing in numbers, interest and influence. The aim of its founder was to give a Christian education to Japanese girls and women, and this aim has been steadily pursued by her successors, while to many of them the words ‘ Christian Education ’ have been ever increasing in meaning in accordance with the signs of the times and the progress made by the nation.

“ There are now three foreign and five Japanese teachers and six pupil-teachers in connection with the school, and the number of pupils is 158. The school is in two departments, Japanese and English. Most of the pupils are engaged in both, although a few, having completed the Japanese course elsewhere, have entered the English Department only. The English school is again divided into the Regular and Preparatory Departments, and this year we have, for the first time, been able to provide separate accommodations for these two divisions and thus adapt the teaching, general exercises and home life of each department to the special needs of its pupils. In the Preparatory Department special attention is given to Reading, Writing, Spelling and Dictation, along with easy conversation, in order that the pupils may have a firm foundation whereon to rear the superstructure of a sound English education. When they have completed the set of Readers in use and are ready to begin the study of History, they are admitted to the Regular Department. The course of study there laid down has been changed to meet the increased capabilities of the students, who are now allowed to remain within seminary walls for a longer period than was thought possible a few years ago, and it is hoped that the range of studies may be constantly broadened and the extent to which they are pursued increased as the years go by.

“ These two Departments, the Regular and Preparatory, number respectively 30 and 90 students. 61 of these are boarders, some of them

from Tōkyō, but many of them from distant parts of the Empire. Among the day scholars are a number quite mature in years, some of them wives and mothers, a few of them teachers in government schools, all anxious to redeem the time and to have some share in the privileges of education so recently accorded to the daughters of Japan. They are among our most enthusiastic students, and succeed in regularity of attendance and in holding an honorable place in their classes, in spite of numerous and unavoidable hindrances to study. In addition to the divisions already mentioned, we have a kindergarten which numbers 36 pupils. In connection with it is a Normal class for practical instruction in kindergarten teaching. Much time and thought have been given by both native and foreign teachers to the Domestic Department, which for many considerations has been felt to be of great importance in such a school as this. Among these considerations is the fact that some of the pupils, coming into the school as children and leaving it to assume the responsibilities of mistresses in houses of their own, have here their only opportunity for instruction in Domestic Economy and the practical part of housekeeping. Another consideration is the desirability of replacing the old disdain for manual labor by a respect for all honest work. Moreover, the beneficial effect of exercise upon the health and the cogent influence of such household work in the formation of habits of promptness, self-reliance and a willingness to share in whatever is for the general welfare, have had great influence in leading us to give prominence to domestic work. All boarders in the school have an equal share in it. Each pupil devotes forty minutes a day to this kind of employment, and the work of the school and household is thus all done by the scholars themselves, under the direction of their teachers. To meet the desire of the day, some instruction has also been given in foreign housework and housekeeping. To foreign minds the perfect equality upon which girls from many different ranks and conditions meet and mingle in this department is not the least pleasing part of the arrangement. We have been glad to notice increased interest in this part of their education among the scholars themselves and to find that indifference or aversion is giving way to appreciative and cheerful enthusiasm.

“A class of scholars in whom our interest is ever deepening,



for whom we have increasing respect and whose presence with us is felt to be an element of strength and helpfulness, consists of young women who being desirous of an education and without means of procuring it in the ordinary way, are willing to obtain it by their own efforts. The members of this class devote half of the day to some kind of remunerative employment, and thus are able to provide for their own support. Their remaining time is given to study. The number of them is limited by our lack of accommodation, but we would gladly see it increased.

“All the members of all classes in the school receive regular daily Bible instruction. As the pupils advance in their knowledge of English and are able to avail themselves of the various helps to the study of the Scriptures, their interest naturally increases; but, leaving this out of the question, it is evident that even parents and friends are seconding heartily an ever deepening desire on the part of the pupils themselves to acquire thorough and accurate knowledge of Bible truth and Christian doctrine. This is one manifestation of the change of public sentiment and the favor with which Christianity is now regarded by a large portion of the community. The study of God’s word has not been without results. We see them every day and in many different ways. We feel that our pupils are reading their Bibles into their lives. 45 of those in connection with the school are professing Christians, 6 of whom have united with the church this year.

The “Bancho” Sabbath school numbers one hundred. At Komagome, in the house of Mrs. Aoki, one of our Bible women, a Sabbath school, conducted by some of our workers, has an attendance of forty children and adults. At this same place a preaching station has been opened and Christian work has been carried on in the neighborhood with encouraging results.

“Beside these two schools in direct connection with us, some work has also been done in the Sabbath schools of two Japanese churches.

“In reviewing the work of the year, we see not only an increase in numbers and gratifying progress in certain lines of study, but advancement in certain other things which lie nearer to our hearts—among which are greater promptitude, self-reliance and faithfulness among our pupils, a greater desire to know the right, a higher standard of duty and a more faithful adherence to it.



These are signs of promise for the future and, while we cannot look backward without gratitude, we may not look forward without hope."

Reference to the mission schools is concluded with a short report of Graham Seminary, "42" Tsukiji, Presbyterian (North). The condition of this school has not changed materially from that of immediately previous years. The arrival of Miss Gertrude S. Bigelow from America in November increased the foreign staff to its former number. Miss Lena Leete's marriage in the early autumn had left Miss I. A. Leete and Miss C. H. Rose in charge of the institution. The school's prosperity has been measured throughout the year by the necessity of refusing to admit more than a certain number of pupils through lack of sufficient accommodation for all who applied. The number enrolled in December was eighty-seven (87), sixty-five (65) of these being boarders. There is a preparatory department with twenty-nine (29) pupils, the remaining fifty-eight (58) being in the more advanced grade. Nineteen (19) of the number are Christians. It should be remarked that the extreme youth of many of the pupils in this and other girls' schools sets a limit to the number of those ordinarily regarded as capable of intelligent conversion. The seed sown in the younger minds, however, has its promise of future fruit-bearing. Then at least there is ready receptivity in place of that prejudice against Christianity which is so commonly present in the minds of those who at a more matured age first come under Christian influence. A number of the students have been engaged in Sunday school work in several of the city churches. Defective roof arrangements, now remedied, lead for a time to much interference with the routine work of the school. It deserves mention as being a difficulty that the ladies have had to contend with. It was, it appears, coincident with a worse evil, whose existence became plain as the year was closing. This was the unfortunate influence of an unchristian Japanese teacher which evidently had been checking the spiritual life of the school. The disclosure of the evil was by means of an address made by this teacher on Christmas eve, the sentiments expressed in which lead to his immediate dismissal. The subsequent appointment in his stead of Mr. Sugimori, a graduate from and instructor in the Meiji Gaku-in and an undoubted Christian gentleman, gives promise of better things for Graham Seminary.

Miss Rose reports a kindergarten of which she has the care. It is not in connection with the Seminary. Its special importance consists in its being an anchorage, so to speak, for a right promising Sunday school work. At Miss Rose's instance a graduate of Graham Seminary is now studying kindergarten methods with a view to giving the school a larger attention than it has hitherto received in order to its greater usefulness.

It may not be amiss to somewhat forecast the future by referring to a possible union at no distant day of the teachers of "Bancho" and Graham Seminary, and perhaps others of the ladies of the Presbyterian Mission (North) in order to the establishment of a larger and more thorough-going institution than either of these can become as at present constituted. May large success attend such endeavors for the strengthening of Christian influence in Japan.

It will be remembered that prior to the last annual meeting of the Council a work had been begun by Miss M. E. Reade of the Presbyterian Mission (North) in connection with the Shiba charity Hospital in Tōkyō, the object of which was to give a Christian tendency to the training of nurses for employment in that hospital and to a limited extent elsewhere. Miss Reade reports the presence of twenty-eight (28) student nurses, a larger number than before, and that these are of a decidedly better class than any who could formerly be secured, some being of Shizoku rank. There are at present two classes for instruction. Lectures on medical subjects are given daily by the hospital doctors, and the nurses are subject to examinations wherein they have given satisfactory evidence of successful teaching. Nor in practicing what they learn are they found deficient. The "out-nurses" bring in good reports of honesty and faithful devotion to their tasks. The religious tendencies of the nurses on their first coming to the hospital are naturally varied, but thirteen (13) of the present number are Christians, all of them and others attending church (if possible) with Miss Reade each Sabbath. There is a Sabbath Bible class, and in the family life that obtains between Miss Reade and the nurses Christian worship is regularly conducted. On Sabbaths meetings for prayer are led in turn by the Christian nurses. Religious literature is freely scattered through

the hospital wards, and as one result of it a number of the patients upon leaving the hospital have sought out churches and further Christian teaching.

#### BIBLE TRANSLATION.

It is most gratifying to be able to report that the translation of the Old Testament, and hence of the whole Bible, is now finished. It is a work with which members of this Council have had largely to do. The books translated during the year are as follows:—nearly all of Job, Lamentations, Song of Solomon, Esther and Isaiah. The Committee of translators have in addition given the final revision to Proverbs, and are at present engaged in revising First and Second Chronicles, Ezra, Nehemiah, Esther, Job, the Psalms, Song of Solomon, and Lamentations. It is expected that by the end of May next the work as a whole will be complete. Several books have been published during the year, viz., Daniel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zachariah, Hosea, and Joel.

#### PUBLICATION.

Since the last report a work of 230 pp. on “Anthropology,” from the pen of Dr. Amerman, also one by Rev. Mr. Knox of 312 pp. on the subject of “Christ, the Son of God: an Apologetic,” have been published (the latter by the American Tract Society) and issued from the Theological Department of the Meiji Gaku-in. Of the publications thus issued there are now sixteen (16): eight (8) being by Dr. J. L. Amerman, one (1) by Rev. S. G. McLaren, two (2) by Dr. Wm. Imbrie, and five (5) by Rev. Geo. Wm. Knox. Rev. H. Stout has published the second and concluding volume of his work on Church History (a translation). Three (3) of the members of the American Tract Society’s Committee for Northern Japan are members of this Council. It is, therefore, proper to record here the work which the Society has done during the past year. Two (2) new tracts have been published and new editions of fourteen (14), also of four (4) books. Of *sales* of books and tracts there have been 16,077; of *donations* 66,483; in all 82,560. These figures represent a total *page* circulation of 1,356,494, an increase by upwards of 250,000 over the figures of last year.

The "Glad Tidings," a paper for Old and Young, edited by Mrs. E. R. Miller, has reached a monthly circulation of 3,800 copies ; and of the leaflet, a supplement to the same for the younger children, there have been issued 2,000 copies monthly, a number now increased because of the enlarged demand to 2,500.

We conclude with a reference to the continued life and usefulness of the "Christian," a weekly religious newspaper which depends in large part for its existence on subsidies received from two (2) of the missions connected with this Council,<sup>1</sup> together with like aid from the mission of the American Board in Kyōto. The circulation has reached 1200 copies weekly.

It becomes us in closing to call to mind the abundant occasion we have severally and as members of the missionary community and of the company of foreigners resident in Japan to give thanks to God that under his gracious providence the year with all its dangers was passed in safety, notwithstanding the terrible presence of cholera—its presence in the very households of so many of us. We commit ourselves to his most merciful direction and care for the way that is before us. May an especially rich blessing attend our united efforts to serve Him, as on entering this second decade we look forward to larger successes than any of the past, even to the making known of the Gospel of peace with acceptance thereof throughout all this Empire, thus to the wider extension of the kingdom of our Lord Christ. And to Him who is the directing Power in the Church shall be all the praise.

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<sup>1</sup>The Presbyterian (North), and the Reformed (Dutch).

THEODORE M. MACNAIR.



## STATISTICAL TABLE.

PRESBYTERIES OR CLASSES AND CHURCHES.	NUMBER.	TIME OF ORGANIZATION.	NUMBER OF MEMBERS AT ORGANIZATION.	NUMBER ON THE ROLL IN OCTOBER 1885.				INCREASE IN 1886.				DECREASE.				PRESENT IN OCTOBER 1886.				SUSPENDED.	CANDIDATES FOR BAPTISM.	HOUSEHOLDS.	S. S. SCHOLARS.	CONTRIBUTIONS FOR ALL PURPOSES.
				Men.	Women.	Children.	Total.	Baptisms.				Received by letter.	Dismissed by letter.	Died.	Excluded from membership.	Men.	Women.	Children.	Total.					
								Men.	Women.	Children.	Total.													
Daiichi Tōkyō :																								
Kaigan, Yokohama .....	1	10-3-72	21	..	..	..	309	65	26	4	95	7	45	5	3	178	157	24	359	4	19	151	120	645.940
Shinsakae, Tōkyō .....	2	20-9-73	8	..	..	..	210	24	17	6	47	5	9	2	135	99	16	250	12	4	61	100	334.069	
Sumiyoshi-cho, Yokohama..	3	13-9-74	18	..	..	..	120	21	2	2	25	6	..	4	63	54	29	146	2	9	61	140	711.075	
Hoden .....	4	28-12-75	9	..	..	..	65	6	..	..	6	..	2	..	36	18	15	69	1	4	20	14	52.603	
Sukiyabashi, Tōkyō.....	5	4-4-76	27	..	..	..	140	22	..	3	25	3	7	2	78	62	15	155	..	3	52	40	280.146	
Shinagawa, " .....	6	11-6-77	22	..	..	..	60	20	..	1	21	1	15	1	5	18	17	7	42	4	13	42	109.129	
Kōjimachi, " .....	7	3-11-77	18	..	..	..	101	19	..	7	26	6	6	1	2	58	52	14	124	..	9	23	37	135.676
Sakura .....	8	16-11-78	10	..	..	..	59	15	2	6	23	..	3	..	3	38	25	17	80	3	3	38	24	122.667
Nakabashi, Tōkyō .....	9	24-5-82	..	..	..	..	32	10	2	2	14	4	..	..	5	29	13	3	45	..	2	26	23	42.186
Daimachi, " .....	10	11-11-82	24	..	..	..	100	3	3	4	10	12	5	1	..	43	36	35	114	..	2	..	90	304.293
Mishima.....	11	4-1-83	70	..	..	..	112	33	4	6	43	..	1	..	..	88	48	18	154	12	..	45	50	230.014
Kujukuri .....	12	30-10-83	16	..	..	..	80	22	6	18	46	..	1	2	..	61	31	31	123	7	9	16	75	113.140
Shiba, Tōkyō.....	13	10-9-84	312	..	..	..	222	30	15	22	67	2	13	4	28	95	77	40	212	..	8	73	135	417.872
Shimbashi, Tōkyō .....	14	11-4-84	47	..	..	..	76	40	3	1	44	10	14	2	4	77	26	10	113	..	7	44	31	156.301
Nishi Shiba, " .....	15	28-8-85	64	..	..	..	60	17	2	2	21	5	5	2	..	36	24	17	77	..	7	40	35	114.640
Akasaka, " .....	16	13-10-85	..	..	..	..	22	8	1	6	15	..	2	..	1	12	9	13	34	..	9	..	15	30.060
Motodaikuncho, " .....	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	89	53	35	177	..	9	..	27	25.000
Yokosuka .....	18	15-7-86	34	..	..	..	..	..	..	..	..	..	..	..	..	18	15	3	36	..	9	11	30	80.644
Murakami .....	19	-86	22	..	..	..	..	..	..	..	..	..	..	..	..	12	10	..	22	..	..	7	..	12.135
Totals .....	19	....	..	..	..	..	1768	355	83	90	528	61	125	29	53	1164	826	342	2332	45	103	681	1028	3917.680
Daini Tōkyō :																								
Ueda .....	1	8-10-76	37	37	33	8	78	..	..	..	..	1	..	1	2	36	32	8	76	..	..	20	80	172.556
Ōmori .....	2	20-7-77	48	14	4	6	24	2	..	..	2	..	..	..	16	4	6	26	..	..	9	15	8.756	
Asakusa, Tōkyō .....	3	10-11-77	32	134	99	43	276	41	29	17	87	2	14	9	26	151	110	56	317	..	8	110	93	596.389
Ushigome, " .....	4	17-11-77	33	68	115	26	209	15	20	13	48	6	18	4	1	77	127	34	238	..	..	46	105	397.450
Ryōgoku, " .....	5	8-12-77	22	81	37	25	143	19	8	1	28	1	2	6	1	102	42	21	165	..	6	78	50	365.924
Hongo, " .....	6	4-9-78	18	56	37	19	112	9	13	3	25	15	9	6	7	61	48	21	130	2	8	30	72	250.149
Wado .....	7	26-10-78	13	47	18	9	74	6	5	1	12	..	1	..	..	52	23	10	85	2	..	33	32	614.751
Kiriū .....	8	9-11-78	11	59	41	48	148	1	1	..	2	..	1	2	16	45	28	24	97	..	2	18	28	82.606
Shitaya, Tōkyō .....	9	8-11-79	17	62	43	1	106	12	12	..	24	13	1	3	6	73	56	1	130	..	3	45	51	272.589
Nihombashi, Tōkyō .....	10	22-11-79	21	45	37	17	99	13	11	4	28	9	1	4	17	49	41	20	110	1	3	33	60	212.630
Adachi, " .....	11	15-10-82	18	31	18	7	56	3	2	8	13	..	..	2	..	32	20	15	67	4	..	17	26	111.699
Honjō, " .....	12	23-1-83	14	16	9	5	30	6	7	1	14	6	1	..	2	20	19	6	45	3	1	20	37	134.290
Utsunomiya .....	13	1-12-85	..	..	..	..	..	1	2	3	6	..	..	3	..	15	12	13	40	..	..	..	..	90.000
Totals .....	13	....	..	..	..	..	1355	128	110	51	289	53	48	42	79	729	562	235	1526	12	31	459	649	3309.789
Chinzei :																								
Nagasaki .....	1	25-12-75	14	..	..	..	68	23	9	32	13	1	5	..	40	29	35	104	2	13	48	37	86.710	
Yanagawa .....	2	8-5-80	15	..	..	..	71	60	21	81	2	9	..	..	58	55	35	148	..	7	59	90	74.730	
Akanagaseki .....	3	25-12-80	21	..	..	..	32	3	..	3	7	4	..	..	24	6	5	35	7	3	16	6	25.160	
Kagoshima .....	4	2-4-81	12	..	..	..	24	4	1	5	1	..	..	..	8	7	10	25	..	10	9	18	17.590	
Yamaguchi.....	5	14-6-82	17	..	..	..	60	9	5	14	3	11	..	1	27	24	18	69	7	..	29	45	140.150	
Toyononra .....	6	28-11-83	19	..	..	..	31	14	2	16	2	7	2	1	16	9	11	36	..	..	17	23	22.860	
Hiroshima .....	7	3-12-83	18	..	..	..	26	15	2	17	..	7	2	1	16	14	2	32	4	8	23	14	206.350	
Totals .....	7	....	..	..	..	..	315	128	40	168	28	39	9	3	189	144	116	449	20	11	201	233	573.550	
Naniwa :																								
Kanazawa .....	1	1-5-81	13	..	..	..	76	31	5	39	8	5	6	3	50	43	20	113	..	7	42	189	255.173	
Nagoya .....	2	3-5-84	28	..	..	..	66	25	4	29	2	3	3	5	54	23	9	86	1	3	29	45	46.976	
Kita, Osaka .....	3	6-5-85	40	..	..	..	31	51	5	56	10	6	1	..	46	41	8	95	..	14	31	110	371.673	
Kōchi .....	4	15-5-85	24	..	..	..	21	95	16	111	1	1	6	1	61	52	15	128	4	5	34	75	188.447	
Minami, Osaka .....	5	18-12-85	20	..	..	..	20	17	4	21	2	..	1	..	22	13	7	42	..	4	10	40	72.784	
Tonamachi, Kanazawa .....	6	8-10-86	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	....	
Totals .....	6	....	..	..	..	..	214	222	34	256	23	15	17	9	233	172	59	464	5	33	146	459	935.053	
Miyagi :																								
Sendai.....	1	..	..	..	..	..	162	22	12	..	34	..	..	..	127	67	2	196	..	..	..	..	529.114	
Hakodate .....	2	7-12-83	19	..	..	..	52	..	..	..	..	..	..	..	31	17	4	52	..	..	..	..	436.559	
Iwanuma .....	3	..	22	..	..	..	22	13	2	..	15	..	..	..	33	4	..	37	..	..	..	..	113.730	
Ishinomaki .....	4	..	25	..	..	..	20	5	..	..	5	..	..	..	22	3	..	25	..	..	..	..	35.750	
Furukawa .....	5	..	12	..	..	..	14	7	..	..	7	..	..	..	11	6	1	21	..	..	..	..	60.000	
Other Baptisms.....	..	..	..	..	..	..	..	12	1	..	13	..	..	..	12	1	..	13	..	..	..	..	....	
Totals .....	5	....	..	..	..	..	270	59	15	..	74	..	..	..	239	98	7	344	..	..	..	..	1175.153	
SUMMARY.																								
Daiichi, Tōkyō .....	19	....	..	..	..	..	1768	438	90	528	62	125	29	53	1161	826	342	2332	45	113	681	1028	3917.680	
Daini, " .....	13	....	..	..	..	..	1355	238	51	289	53	48	42	79	729	562	235	1526	12	31	459	649	3309.789	
Chinzei .....	7	....	..	..	..	..	315	128	40	168	28	39	9	3	189	144	116	449	20	41	199	233	573.550	
Naniwa .....	6	....	..	..	..	..	214	222	34	256	23	15	17	9	233	172	59	464	5	33	146	459	935.053	
Miyagi .....	5	....	..	..	..	..	270	74	..	74	..	..	..	..	239	98	7	344	..	..	..	..	1175.153	
Grand Totals.....	50	....	..	..	..	..	3922	1100	215	1315	..	..	..	..	2554	1802	759	5115	..	..	..	..	9911.225	

NOTE.—In the absence of a full statement from the Miyagi Presbytery (Classis) a complete table of statistics cannot be given. The above, however, indicates with sufficient accuracy the state of the Church as a whole.







